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THE NEW UNITY

For Good Citizenship; Good Literature; and Freedom, Fellowship and Character in Religion.

VOLUME 41. CHICAGO, JULY 28, 1898. NUMBER 22.

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Dunning Bequest 1 N 15 98
411 Bowen Ave

O hold it in thy constant ken
That God's own unity compresses
One into one, the human many.
And that His everlastingness is
The bond which is not loosed by any.
For thou and I this law must keep,
If not in love, in sorrow then;
Though smiling not like other men,
Still like them we must weep.

ELIZABETH BARRETT BROWNING.

Alfred C. Clark & Co., Publishers, 185-187 Dearborn St.
Chicago.

1891 1898

Tower Hill
Summer Homes and Summer School

August 13-28, 1898.

TOWER HILL is a resort without "resorters." It is a place where there is nothing to be seen but scenery—restful and varied. Nobody to entertain you unless you can entertain yourself. Nothing to hear sweeter than the song of the whip-poor-will. Nothing to eat but plain food. Country milk and vegetables from the company's garden. Nothing to drink but the purest water, drawn from the Potsdam sandstone, distributed through an efficient system of waterworks, chilled when desired by pure ice from the company's ice-house. Nothing to wear but plain dresses, to be changed only when dirty, unless you want to be out of the fashion.

Tower Hill's Great Charm

Lies in its inconveniences. It is three miles from a stick of gum or a cigar—the nearest railroad station. It is two hundred miles from Chicago; affords an absolute change of soil and scenery. Open from the first of July to the thirteenth of September. It is situated on the Wisconsin river in the bluff country, on the historic site of the now lost village of Helena, where the Wisconsin shot tower was established in 1832.

Spring Green, the nearest railway station, express office and post-office, is situated on the Prairie du Chien Division of the Chicago, Milwaukee & St. Paul R. R., thirty-five miles west of Madison.

The property is owned and controlled by the Tower Hill Pleasure Company. The improvements consist of barns, ice-house, dining-room, pavilion for public meetings (furnished with piano and organ), long houses, private cottages, etc.

The Tower Hill Summer School

Ninth Season

JENKIN LLOYD JONES, CONDUCTOR

This is held at this place August 13-28, 1898. The programme for 1898 offers a course of five lectures on Sociological Fiction by Jenkin Lloyd Jones, viz:: Aurora Leigh, Elizabeth Barrett Browning; Felix Holt, George Eliot; Marcella and Sir George Tressady, Mrs. Humphry Ward; "Looking Backward," by Edward Bellamy, and "Altruria," by W. D. Howells.

Studies in English Poetry every forenoon under the leadership of Mr. Jones, Life Problems in Great Poems. Course of Lectures on Forestry in the afternoons. Elective studies in Geology, Ornithology, etc. There will be a Farmer's Day, August 13; Young People's Sunday, August 21; and Annual Grove Meeting, August 28.

The management undertakes to create an atmosphere that is free, non-sectarian, earnest but restful, seeking that intellectual life that recreates and fits for work.

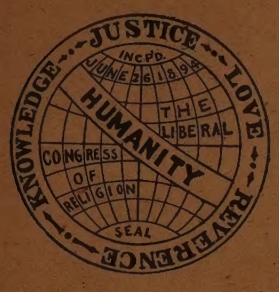
> "I am not only surprised but gratified to find the depth and largeness of the work of this school. There is so much going on that you cannot know of everything, and you only know of things by seeing them. Hundreds of others have heard of this school up here, but one has to come to see it to know what it means. It is now well started, well laid out, well planned, and years of growth are before it."
>
> REV. HIRAM W. THOMAS, D.D., in his closing address before the School of '97.

Terms.

Registration fee, giving holder the privileges of all the exercises of the Summer School for two weeks, $2.00; single admission for day or evening lectures, 25 cents; family tickets admitting all the members of one family to any or all exercises, $4.00. Board at Tower Hill, single meals, 25 cents; per week, $3.50. Room in Long Houses for two, with necessary furnishing, per week, $3.00; the same for season, from July 1 to September 14, $20.00. Accommodations in tent, the same by the week or for the season as above. The Tower Hill buckboard meets all trains at Spring Green, when notified; single ride, 25 cents; trunks, 25 cents extra. Parties of five or more can hire buckboard for driving at the rate of ten cents each per hour. All applications for tents should be made early to T. R. Lloyd Jones, Hillside, Wis.; for board and long houses to Mrs. M. H. Lackersteen, Spring Green, Wis.

THE NEW UNITY

VOLUME XLI. THURSDAY, JULY 28, 1898. NUMBER 22



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

"Some only work with a cotton thread
And sit all day in the weaving room;
Some work with the fleecy wool instead
And some have the richest silk in loom,
Wool, cotton or silk, none need to care
If only the work be good and fair."

ANON.

J. D. Gaylord, of Pasadena, Cal., resents the "Rev." which was printed as a prefix to his name in connection with the article recently published in this paper, entitled "Ideal Training." He writes us that he is "just a plain man, without frills or tucks." The truth is, his article was so well written and displayed so much insight into the problems involved that, unconsciously, perhaps, we yielded to the temptation to give to the clergy the benefit of such an article, for they do not always write so clearly.

The last authoritative word concerning the bird seems to come from a William T. Hornaday, director of the New York Zoölogical Park, in a paper read before the New York Zoölogical Society. As reported in the *Outlook*, this naturalist, after careful investigation, says that in the last fifteen years bird life in New York state has decreased forty per cent; in Florida, ninety per cent; in Nebraska, ten per cent; in Maine, fifty-two per cent; in Connecticut, seventy-five per cent; in Indiana, sixty per cent; in North Carolina, Oregon and California, birds have held their own; in Kansas, Wyoming, Utah and Washington, thanks to excellent game laws, bird life has increased. The cause for this declination is enumerated as the "women's passion for plumes, boys' foolish love of egg collections, and the ignorant slaughter for food."

We have in these columns at different times urged the necessity of a Peace Flag, an emblem that will proclaim the gospel of peace from the flag-poles of our country. We have urged that a border of white, placed around the standard flags of the nations, be adopted as such a symbol. This suggestion, we believe, has originally come from the Peace Society. Perhaps some of our readers will furnish us more accurate information concerning the origin of this suggestion. Meanwhile let those who believe in it get their peace flags ready, so that when the dove returns with the olive branch the Stars and Stripes, rimmed with white, may fling the good news to the breeze. Get your peace flags ready, and when the time and the way appear, let us ask Congress to make the symbol a perpetual one, and let us ask the state department to do what it can toward inducing other nations to adopt the white border in times of peace, and for all flags that are to float over the pacific interests of life, the schools, colleges, libraries, hospitals, and why not churches? Patriotism, then, at the center will mean our country; at the circumference it will mean the world. National consciousness will always be bordered by the larger consciousness of humanity.

Of the strategic importance to the United States of the surrender of Santiago our readers will find abundant comment in the current press. It would seem as though it must be a decisive stroke, and that it is won at so small an investment of life, time and capital is a source of great rejoicing to the citizens of the United States, in which we share. But there are higher triumphs to be discovered in the story of the fall of Santiago than the military triumphs. We rejoice in the high courtesies, the chivalric recognition of valor and heroism on both sides, the manly bearing of those in authority on the side of both conquered and conquerors, the humanity that returns the soldiers to their native land invested with the courtesies that become a civilized nation. While these triumphs may not materially hasten the close of the war, they will have profound influence in making the peace lasting when it is reached and in offering the true basis of negotiations, the declarations of the sensational press and popular opinion notwithstanding. We trust there has been some disillusion on the American side, as there has been great disillusion on the Spanish side. We have seen that dignity, grace, honor, chivalry still have a place even in Spain, and they have seen that the United States represents not only military sagacity and power, but that it represents generosity, magnanimity, and the power

to appreciate what is excellent even in a foe. In short, the surrender of Santiago witnesses to the amelioration of the war spirit, the growth of brotherhood.

The following note is one more illustration of the futility of attempting to formulate in human phrases the infinite mystery and the divine reality in such a way that the phrases may carry from one mind to the other even the suggestions which they were meant to convey. All phrases are legitimate if their limitations are promptly recognized and frankly confessed. Surely the conception of the infinite power, of which the universe is an expression as father, does include the conception as mother also, and then both the words "father" and "mother" fall short and prove inadequate, for they are terms of human origin and convey finite relations. They are welcome terms when applied to the infinite spirit of life, because they are the highest and tenderest terms in the vocabulary of man, and the best words fail here on account of their inadequacy. "The fatherhood" and "the motherhood of God" are phrases that the lips sometimes speak haltingly, not because they convey too much, but because they convey too little. Even these terms are inadequate. It is the something more and not the something less that staggers us and at times silences us:

To the Editor of The New Unity:—It gives me pleasure to say a word of positive approval of the brightness, freshness, vigor and intellectual thoroughness of the pages of The New Unity. My heart is filled with delight when reading the leading editorials and also the principal contributions. Their inspiration from the source wherein comes all wisdom and goodness is manifest, and no doubt a reward is felt and enjoyed day by day.

On page 306 of June 30th you have published a paragraph by Professor Fraser, Edinburgh University, viz.: We bring the belief in a God with us to the facts, and when we do so we find that we are able to interpret the facts in the light of the belief. I would take issue with the idea that man has sufficient conception of God (or the eternal secret of life) to justify the liberty of trying to explain or elucidate such a word or thought.

Man, I think, undertakes—when personifying the infinite—to formulate an idol, and can be considered an *idol* worshiper therein, where superstition starts from and bigotry and persecution is fanned to a flame.

Will you please give this paragraph another glance, and possibly you may be as profound, though simpler and clearer in your statements.

The universal *cosmos* cannot be spoken of as a rational entity, or even as a Father. If so, then you must find the Mother.

With kindest regards and sincere esteem, your friend,

JAMES TURNER.

Nashville, Tenn.

It is a capital illustration of the age, and one of the most promising, that London has hack-drivers who are graduates of Oxford University. We hope that there are Harvard graduates just as usefully employed in Boston. The one thing above all others that we need to learn is the honor of hand work. A man that undertakes to live by his wits, and is ashamed to use his hands, is a fool, to begin with. No age can thrive on such false conceptions of toil. It was not the brain alone, but the hand, wisely guided by the brain, that has accomplished the world's progress.

Professor Briggs of Union Seminary insists that we ought to know more, scientifically, of our condition after death and before resurrection. Perhaps it is just as well for us to follow the plan of the worm and wait till the butterfly state comes. A worm would make poor logic undertaking to tell about his future state. However, Dr. Briggs makes some good points. He says that scientifically there must be a sufficient resemblance to our present appearance to be recognized. That we must also retain our personality, our moral character, our reasoning powers, our affections, and our will that is our determinative tendency. To all of which we say there are more important questions for us just now to consider.

Simplicity and Variety, a Vacation Paradox.

We once were shown in a shoe factory, a contrivance that would cause the machine to stop whenever its work was done. When one buttonhole was finished the mechanism paused until another was ready. "That little iron 'trick' cost us two hundred dollars but it saves us thousands of dollars every year in wear, tear and attendance," said the superintendent. What an invaluable attachment this would be could it be affixed to the human mind. If the machinery would only stop when its work was done and save its power for the next stroke would it not reduce the number of hardened and soured souls around us who are made such not from overwork but from overworry? We grow tired not so much from what we do as from what we do not do and oftentimes from what we cannot do and ought not to do, that which if done would bring but little return. The problem of vacation is the problem of simplification. How to reduce life to the minimum. How to make the machinery stop when unnecessary. Indeed this is the problem of life all the year round, if we could give thought only to things that are thought-worthy; if we could husband our strength for those things that must needs be done and only for such, how restful our lives would be. There is deep philosophic truth in the pleasantry that accounts for the serenity that belongs to the typical Quaker matron's face by the fact that all her life long she has carried no anxiety about the "styles." She has wasted no time and strength in deciding upon the form and trimming of her spring bonnet or the cut and color of her next dress. Health and long life await those to whom such unimportant questions are not exhausting and ever present questions. Happy is he

in whom the routine of life becomes largely automatic so that his conscious strength goes into the creative margin, the constructive frontier.

But here is the opposite principle, equally imperative. Variety is as fundamental as simplicity. He who would rest must keep out of the ruts. The treadmill is the symbol of that which is most exhausting in toil. The restful life is the free life. The strength of a life is measured by the circle of its freedom. Even the treadmill of the old prison discipline was not necessarily hard, certainly it was not dangerous work. On the contrary it probably was generally very easy work, but it became intolerable because of its monotony. It visited unspeakable torture because it was so listless. That work alone "pulls us down" as we say in which there is no relish. The law of variety is imperative everywhere. We must get joy out of our work and out of our play, else one as much as the other will crush us. Indeed, the secret of civilization is found in the fact that introduces variety into life. This is what organization, what government brings. This is the real attraction of the city and the camp. Only they who can draw variety and appropriate the diversity of their privileges can profit by them. Failing this the awful humdrum, the mere idleness will crush the soul. The principle of variety as well as the principle of simplicity enables us to realize that few of us die of overwork. Stagnation, not exertion, is the short road to senility. Whenever the soul recoils from a new enthusiasm, is distrustful of new thought, shrinks from new opportunities and turns aside from fresh possibilities, it begins to die. Whenever we take counsel of our discouragements, pile up our difficulties and dole out the arguments of despondency, we are either sick or tired. The man that argues from the past hopelessness in regard to the future, who insists on measuring the next year by the defeat of the last year is old though his beard be not grown. All around us we find these old young men and old young women who have already entered into the decrepitude of gray hairs, with no gray hairs to apologize for their nervelessness, or to console them in their timidity and torpidity. Heaven save them from the paralysis of listlessness.

This is the paradox of the vacation time. Happy are they to whom vacation brings an approximate reconciliation between the law of simplicity and the law of variety into their lives.

"Springtime and Love."

Not half so fair are blue skies of a May
As the heart where the blue of her eyes makes the day.
Not half so sweet are the breeze-sighs of June
To the ear as the songs where her lips make the tune.
Naught is so fair! No! and naught is so sweet.
May skies and June songs make not so complete
The picture of happiness as her light form,
With her beaming bright eye and a laugh at each storm,
And a heart that within her with true love beats warm.

OLIVER S. BROWN.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

God, the Inmost Uplifting Life of All Things.*

God is the goodness of the good;
The glory of the great.
God is the beauty of the soul,
And its entire estate.

God is the justice of the just;
The wisdom of the wise;
The knowledge of the knowing one;
The life that never dies.

God is the power of the strong;
The courage of the brave;
The victory of the conqueror;
The freedom of the slave.

God is the love of loving ones;
The crown of every goal;
The virtue of the pure in heart;
The wholeness of the whole.

God is the light that ever shines;
The majesty of might;
The meekness of humility;
The righteousness of right.

God is the splendor of the stars;
The music of the spheres;
The breath of flowers; the glow of suns;
The endlessness of years.

God is the ocean limitless,
That doth all springs supply.
God is the "I Am that I Am,"
The self of every "I."

*The above poem is printed in a leaflet that comes to us from over the water, the English editor of which confesses that he knows not its author. Perhaps some of our readers may be able to give to the thoughtful waif a parent.

The Transformation of the Boy.

For the first two years many of the boys who attended our Home were little less than barbarians, committing bad depredations, such as smashing our windows, and breaking in and stealing the works out of the clock and the gas-fixtures from the cellar, to sell for old brass. They were united in a dislike for water, and were decidedly unclean. Jimmy Murphy was holding his little brother's head over the sink, using water pretty freely in washing his face. The brother decidedly demurred at being scrubbed so vigorously, and when a boy standing near asked what he was making such a face about, Jimmie said, "Why, he's afraid of water," and the little fellow whimpered, "Well, I ought to be, I was most drowned once."

The first two or three years we had games, drawing, writing and spelling. Since then have been added other common branches, with a class now and then in elocution, stenography, bookkeeping, Shakespeare, Browning, Civil Government, Great Men, and Animals. Quite early Miss Dutcher had a class in drawing and letter writing. At the last meeting of the year she pinned their work up on screens for free exhibition. It did her and the boys great credit. They were allowed to go to her studio, a few at a time, about twice a week, and she looked after them very carefully. She has left the city, but the good she accomplished in our Home remains to bless the boys who were fortunate enough to come under her influence, and it is beautiful to hear them

(*Continued on page 431.*)

A Circular Letter to the Jews.

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FIFTH SESSION.
TO BE HELD IN CONNECTION WITH THE TRANS-MISSISSIPPI EXPOSITION AT
OMAHA
OCTOBER 18-23 1898

TO THE JEWS AND JEWISH CONGREGATIONS:

Believing that the cause represented by the Liberal Congress of Religion appeals to every Jew and deserves his unqualified support, the undersigned Directors of the Congress and President of the Council of Jewish Women venture to call your attention to the forthcoming meeting of the Congress, to be convened at Omaha October 18-23, and to bespeak in its behalf your most cordial co-operation. It is not necessary at length to detail the reasons why the fullest sympathy of Jewish congregations and organizations should go forth to this movement. The main purposes of the Congress are clearly along the lines indicated by the Messianic hopes which are basic to all forms and phases of our religion. To bring nearer unto one another in the work of uplifting humanity, emphasizing the ideal relations that should obtain among them, is one of the prime objects of the Congress, and as such most thoroughly in harmony with the ultimate hopes of the Jewish prophets. The sympathetic study of the world's religions and the belief that there is none among them but has some divine accent and answers some deeply human need recommends itself, if to any one, to the Jew who remembers the utterances of his prophets and is conversant with the stress laid by his own religious literature upon the duty to search and to study out the various manifestations in the heart of man and the history of mankind, of the universal longing after the higher possessions of truth and the deeper intimacies with the divine. Especially in these days of revived medievalism under the cover of religious or rather irreligious bigotry, victim of which always and everywhere is the Jew, it cannot be a matter of indifference to us whether there be or be not in this land an organized and influential movement to dispel by the light of truth the clouds of ignorance, and through the influence of broader knowledge to disarm superstition and prejudice. If our prophets taught one thing it was that religion must be a directing force in the adjustment of human society. Justice and righteousness according to them are the foundations of God's throne, and as such should be made the pillars on which to rest the edifice of our humanities. In the conflicts of this day, resulting from the faulty or imperfect realization of this prophetic insistence it is essential that religion become a constituting factor once more in the architecture of public as well as of private life. This is among the fondest convictions of the Congress, and as such again the Congress has taken upon itself the duty to fructify the spiritual legacies of Isaiah and Amos. No more hopeful ally has ever reached out the hand of fellowship to the Synagogue than this Congress. You cannot afford to be indifferent to it. You will not be. We solicit your free will offering in accordance with the strength of your hands, and ask that delegates be appointed to participate in the deliberations of the Congress, and to represent you and your sympathies on the floor of the Congress. Let us hear from you at once. Membership in this Congress is not in conflict with membership in the Synagogue. It is clearly one of the best means to assert our Judaism.

JEWISH MEMBERS OF THE BOARD OF L. C. OF R.

EMIL G. HIRSH, VICE-PRESIDENT.
LEO FOX, TREASURER.
JOSEPH STOLZ.
ISAAC S. MOSES.
ISIDORE LEWINTHAL.
HANNAH G. SOLOMON.
HENRIETTE G. FRANK,
President of the National Council of Jewish Women.

DELEGATE MEMBERS.

Any church or society numbering twenty-five or more members, which may have officially shown its sympathy with this Congress by a contribution of not less than ten dollars to the treasury of the Congress within one year, shall be entitled to one delegate, with a delegate for each additional twenty-five members up to one hundred and then to three general delegates for every additional one hundred members of such society.—*Article II. By-Laws.*

tell what her care did for them. They remember her with great affection. Mrs. Soule was another of our good helpers who came regularly one year. She used always to wear flowers, and at the end of the evening would give them to the ones she had played games with. They were all very fond of her. She was kind to them, and her purse was always open to give them a good time.

Now, I think, most of our boys would scorn to do anything dishonest, especially anything that would injure the Home. Most of them take some pride in making themselves clean, though, perhaps, an outsider would hardly appreciate it at once. The elder ones are, for the most part, gentlemanly and studious.

Through the efforts of the Home, boys have been helped into business places, and at least three or four have been taught a business which enables them to earn a living and hold good positions. Two have entered the Cincinnati Rabbinical College to fit themselves for the ministry. Some of our older boys, who left school at an early age, now go about among the younger newsboys and try to persuade them to give up cigarette smoking, gambling, and other bad habits. They also urge these little fellows to go back to school and try to make something of themselves. One of the older boys, with the help of his two younger brothers, has for a long time supported a large family. Now the younger ones are in school, and the big brother says he hopes to put them through college. The enthusiasm of many of the boys about education is very great. Where, two years ago, we had but one Home boy in the high school, this year there are six, three of whom are preparing for college, and many of the younger ones now look upon going to the academy as a matter of course. In view of the fact that, some three or four years ago, no way seemed open to most of them but a tailor shop, the results of our work are very encouraging. A Boys' Evening Home Club meets weekly in another part of the town. They plan their work themselves, write papers on various subjects, hold debates, and read essays together. The improvement in our boys has, I think, been a process of love on the part of both the helpers and the boys, although they, perhaps, would not analyze it in that way. It has been a delightful experience to me to know how the boys feel about the Home and the help it has been in their lives. This subject is one I could talk on indefinitely and is very near my heart. I have always thought rearing a family of children the most satisfactory work in life. Still being of that opinion, I have added to it, helping to bring up somebody else's children, which I think far more unselfish, as we all belong to one family and should strive to help one another along.

You now know something of the work that has been, and is being accomplished. You that have worked in other charitable societies, especially the Humane Society, know that, to do anything to raise the standard of morality and good citizenship, we must begin with the children. It is hopeless to work with the fathers and mothers. We have made a good beginning with the boys at the Home, and now ask you to try and make it possible to do more efficient work.—*From the report of the "Boys' Evening Home" in the Annual of the Unitarian Church of Rochester, N. Y., for current year.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

The Contribution of Medical Science to Morals.

AN ADDRESS DELIVERED AT ALL SOULS CHURCH, CHICAGO, ON SUNDAY, JULY 3D, 1898, BY D. H. GALLOWAY, M.D.

To show what has been accomplished in any particular line of evolution, it is necessary to compare the conditions of the past with those of the present and to show what the future will be if the influences which have made the present different from the past shall continue at work.

It will be my pleasure to show you wherein the science of medicine has been an important factor in the past development of civilization and the part it is likely to take in the future.

To deliberately set about enumerating the admirable qualities of one's profession is much like boasting of the virtues of one's family or one's self. Yet, since any particular individual is so very small a factor in a profession, the profession would seem to be sufficiently impersonal to allow of one of its members pointing out some of its good qualities without offending good taste or overstepping the bounds of modesty.

Taking this view of the case I have set forth some of the ways in which the medical profession has peculiarly advanced the higher interests of the human race.

The term morality is so indefinite, or at least is used with such indefiniteness by the majority of people, that it is somewhat difficult to discuss the subject in a way that will make my meaning plain to all. The old idea of sin, and the idea still held by the more orthodox of Christians, was simply disobedience to the command of a Higher Power which, they assumed, was entitled to command. Since these were arbitrary commands they might be disobeyed with impunity if the reason for disobeying was good, or if disobeyed unwittingly no harm was done; or if wilfully disobeyed without adequate reason, repentance and penance would still secure the culprit from punishment. If in the humor, the Supreme Power might visit condign punishment on the offender or His wrath might be placated by the intercession of a third party who stood well in His estimation. The ideas of morality as distinguished from religion are, or ought to be, a code of ethics requiring obedience to natural law in so far as that is conducive to the highest development of the race. This will differ from the working of arbitrary law in the fact that the consequences of disobedience are constant and inevitable, escape or forgiveness are alike impossible and no justification can be offered in extenuation. The man who enters a burning building to rescue a helpless child, and finds escape cut off, will perish in the flames equally with the one who entered at the same time to plunder.

Yet we applaud the act of the one and deplore his fate while we consider that the other has met with well-merited punishment. Nature is inexorable and will not, under any circumstances, discriminate in favor of the individual who goes into danger in the line of duty, but metes out punishment impartially

on the just and the unjust when they disobey her mandates. But moral law rises higher than the interests of the individual and must be considered as having for its object the best interests of the race. This question is so far-reaching and so complex that it is impossible to define its limits. A man may break a natural law which will bring swift and terrible punishment, even annihilation, to himself and yet his act may be commendable in the highest degree if judged from the high standpoint of the welfare of the race. In other words, the motive will justify disobedience to a natural law without relieving the doer from the consequences of his act. Self-preservation is said to be the first law of nature, and we know that the lowest type of man will act on this principle. The first step upward in the moral evolution of man was taken when he came to consider the welfare of his family of first importance; the next step was reached when he became willing to sacrifice himself and his family for the good of the country, and no greater heroism is known than that which prompts a mother to send her son to almost certain death in defense of their country, unless it be the act of the man who deliberately and alone braves the pestilence that he may protect humanity from its further spread. This type of heroism is not uncommon among the members of the medical profession.

The code of ethics which governs the medical profession is so different from that governing any other profession or business that some of its features must be set before you in order that you may understand what the profession has done and is doing for the good of humanity.

I believe that there is no other class of men which bends its energies toward lessening its business, and hence its income, but this the medical profession is doing continually. The great branch of medical science called preventive medicine has for its object the prevention of disease, and consequently the lessening of the opportunities of the profession for making a living. Ordinarily the man who makes a useful discovery or invention gets it patented in order that he may levy toll on all whose desires or necessities prompt them to make use of it. It is not so in the domain of medicine; any discovery made by the physician is at once heralded to the world so that all people in all countries may use it at once unhindered by his claims. "The profession of medicine has no secrets nor patents, but always holds its knowledge in trust for the public good." Any inventions made by members of this profession are left unpatented in order that the royalty to the inventor may not add to the burdens of the afflicted. How could we reckon the wealth of the man or syndicate that could control vaccination, or diphtheria antitoxine, or antiseptic and aseptic surgery, or anesthesia? Not only have all these things been freely given to the world by the profession of medicine, but their adoption has been urged, oftimes on an unwilling and skeptical public. A physician could get a much larger fee for attendance on a case of diphtheria for two or three weeks without antitoxine than for two or three days with it, yet he will always advise the treatment which is to the best interest of the patient and which will cure in the shortest possible time. He would reap a much greater financial reward for treating a typhoid fever patient for three or six weeks than by advising him to boil his drinking water and thus avoid the disease altogether.

Every time a physician points out a way of avoiding disease he subtracts an indefinite sum from his yearly income. The business man advertises his wares, and the most successful man is the one who can create the greatest demand for his goods; the medical profession uses its best endeavors toward making its services unnecessary. It does not suppress the knowledge of how the necessity for its services may be avoided, but freely imparts such knowledge. It would be much more profitable to the physician to poultice an abscess for days or weeks than to open it with a knife, and the former proceeding is often preferred by the timid patient, but not advised by the physician. Thus the medical profession has set an example which, if followed by all other classes of people, would almost, if not quite, inaugurate the milennium.

"The healing of disease is a most noble work and worthy of all praise, but he who teaches how to avoid disease is engaged in a higher and holier cause."

Most diseases are simply the noise of battle in the warfare between various forms of organic life. When death results we know that the weakest has gone under, and the fittest for existence under the circumstances has survived. It is the province of the medical profession to point out wherein the individual has failed in the struggle for life, and in what way he might have been the victor. It shows wherein morality is conducive to health and happiness and a prolongation of human life. The popular idea that a drunken man is less liable to get hurt than a sober one is wholly without foundation in fact, and accident insurance companies will not take risks on the habitual drunkard. Notwithstanding the fact that some people who have used tobacco and alcohol have lived to old age, it is well known that such indulgences are conducive to many diseases, and tend to materially shorten life. Every doctor who administers anesthetics knows that the tobacco and alcohol user is much more likely to die under their effects than the one who does not use these drugs. In the recent examination of volunteers for the United States army, over 90 per cent of the cigarette users who applied for admission to the army were found to be physically unfit for the duty. In 1894 there were 276 operations for cancer of the lip in German hospitals, and 243 of the patients were men and 33 women. In 1890, 338 persons died of cancer of the mouth in the United States, of whom 263 were men and 75 women. The great preponderence of men in these statistics indicates that the irritation of smoking is an important factor in the cause of this dreadful disease.

The medical profession is quick to take advantage of every advance in science; as far as possible every invention or discovery is made use of for the alleviation of human suffering. Antiseptic and aseptic surgery followed quickly on the heels of Pasteur's discovery of the cause of fermentation. As soon as the benefits of vaccination was demonstrated by Jenner its use spread all over the world with marvelous rapidity. Within a few months after the demonstration of anesthesia it had encircled the globe and "robbed surgery of half its dangers and all its cruelties."

One surgeon has tabulated 1,000 surgical opera-

tions successfully performed by himself, and a conservative estimate shows that the average prolongation of life for each patient is not less than twenty years, therefore by this work alone there has been added 20,000 years to the sum of human life and presumably to human happiness. Who can estimate the sorrow and suffering prevented by these prodigious figures?

"Preventive medicine and private and public hygiene mark the progress of the age in which we live." Prevention is better than cure. Hygiene is the science of cleanliness. Some diseases are prevented by personal cleanliness, some by municipal cleanliness, and some can be prevented only by national cleanliness. The filth diseases are all prevented by cleaning up and keeping clean, frequent bathing will insure us from many diseases common to those who bathe seldom or never. If a city furnishes its inhabitants clean water to drink they will escape typhoid fever and some other diseases.

It is as much of a disgrace to a city government for the citizens to have typhoid fever as it is to the individual to have the itch, and it will be so regarded when the public is sufficiently refined to have a conscience. In 1891 there were 1,997 deaths from typhoid fever in Chicago; in 1896 there were 751, about one-third as many. The deaths from this disease have fallen 60 per cent., which indicates that the water we drink is only 40 per cent. as filthy as it was in 1891. If the community will insist on a pure water and clean milk supply there need not be a single case of this disease within the city limits.

In 1895 there were 1,420 deaths from diphtheria in Chicago, and in 1897 there were 702. Five years ago the mortality from this disease was nearly 50 per cent. of all cases, now with the use of antitoxine it is scarcely 6 per cent. These figures do not nearly represent the good accomplished, for great numbers who were exposed to the contagion were prevented from taking the disease by the timely administration of the same remedy. There are no patents on antitoxine and no mystery or secrets about its production.

There were 819 deaths from scarlet fever in Chicago in 1877; 499 in 1891 and 54 in 1896. This change is due largely, if not entirely, to improved methods of sanitation and quarantine.

In 1894, 7,334 children under one year of age died of summer complaint in Chicago. This disease is due almost entirely to errors in feeding and under circumstances which the medical profession cannot control. A great many people think the babies are discriminated against if they are not allowed to share everything their elders eat. If babies and children are permitted to have everything they think they want, are allowed to eat all sorts of food at all hours, sickness if not death sooner or later follows.

More than half of these deaths are due to the ignorance or heedlessness of the mothers. The greatest unkindness parents can do their children is failure to teach them self-denial and self-control. It is the undisciplined who are the first to succumb in the emergencies of life.

The number of deaths from cholera infantum decreased so marvelously immediately after the institution of milk inspection in Chicago that the health authorities instituted inquiries among the profession as to whether any other cause might have contributed to the result.

In the last century the deaths from smallpox averaged about 5,000 for each million of the inhabitants. At that rate the deaths from this disease in the United States alone would number over 350,000 a year, while in reality they are only 5,000 or 1-80 as many. Even that number is too great, as there is now no excuse for any deaths from smallpox. This is one of the triumphs of preventive medicine.

Hygiene, the science of cleanliness, has wiped off the globe those fearful scourges which made the dark ages so terrible. Cholera—that dread monster—has been almost totally shut up in Asia, its birth place, and checked in its wanderings over the earth. With infinitely better facilities for traveling than it formerly enjoyed, the last two epidemics were prevented from gaining a foothold in America.

In the fourteenth century the black plague swept in a hurricane of death over the whole known world. At least twenty-five millions of people perished in Europe alone, more than one-quarter of the entire population. Populous communities and even whole tribes were blotted out of existence. Every few years disastrous epidemics visited every country of the Old World, but this was the culmination of horrors, and far exceeded all others known to history. One monastic chronicler says, "Not more than one-tenth of the people were left alive." The deaths in London were estimated at 50,000, which was probably more than half the population. Three-fourths of all the priests and more than half the entire population in England died in the space of a year, and at least a quarter of all the people of the Old World were swept away in the short space of four years. The island of Cyprus was almost completely depopulated, deserted ships were driven by the wind about the Mediterranean and the North seas, and spread the contagion wherever they were cast upon the shore. Sixty thousand people died in Florence, 100,000 in Venice; in Marseilles 16,000 died in one month, and in Cairo 15,000 in a single day. The epidemic reaped a harvest of 13,000,000 victims in China. But one-third of the people in Norway and one-quarter in Poland were left alive. Two hundred thousand towns were completely depopulated and left to fall into decay. In 1350 the Pope planned to hold a great jubilee celebration in Rome, a large number of pilgrims attended, the black death broke out among them, and it is recorded that not more than one in one hundred escaped with their lives. The voice of nature was silenced by fear and horror, parents deserted their children and children their parents when stricken by the disease. The laws of peace availed not during the domain of death. A suspicion took hold of the common people that the springs and provisions were poisoned by some enemies of the common weal, and many became victims of the superstitious fear of their fellows, as if the horrors of the plague were not sufficient. An old writer says of the times: "Marauders encamped in every road. The husbandman was a feudal slave without possessions of his own. Rudeness was general. Humanity as yet unknown to the people, and witches and heretics were burned alive. Wild passion and cruelty abounded everywhere."

But the doctor's harvest of epidemics is past. "The pestilence that once walked in darkness and the destruction that wasted by noonday now destroy no more, for the hand of a Jenner, a Pasteur and a

Koch has said to the destroying disease, thus far and no farther."

The physician is the first to gain a footing in any field that is entirely new; uncivilized and savage races can appreciate the power of healing and the benefits of medical skill when they cannot realize the other advantages civilization offers them. No science is so difficult as medicine, and no profession is so trying to the mind of man.

"Medical science is a study of the laws of human evolution and dissolution, and all knowledge is of necessity subject to constant change." New discoveries and new methods are to be looked for and accepted, but not as absolute truths. Darwin said: "Ignorance more frequently begets confidence than does knowledge; it is those who know little, and not those who know much, who so positively assert that this or that problem cannot be solved by science." In the ranks of the medical profession, as elsewhere, there are men who have been left behind in the rapid development of our knowledge, and who protest against the acceptance of facts which have been established by the most unimpeachable of experimental evidence. By such protests they simply proclaim their own shortcomings.

In the last twenty years the medical profession has been bending its supreme efforts toward solving the problem presented by Humanity's most powerful unconquered foe, "The Great White Plague"—pulmonary consumption and tuberculosis generally. It has sought and found the cause; it has determined the conditions favoring the development of the disease; it has shown the methods by which its insidious approach upon its victim occurs, and pointed out the means whereby it may be avoided. Medicine has reached the limit of its power, and it now remains for the people to take up the warfare at this point and exterminate the disease. That this greatest of all scourges can be wiped off the earth, no one who has watched the course of preventive medicine the past few years can doubt. If the governments of the earth would declare war against this the greatest scourge of humanity and spend a tithe of what it costs in life and treasure, the next generation of doctors would only know the disease as a rarity. The greatest fear for the wounded in the civil war was hospital gangrene; every wounded man had to run the gauntlet of this dread disease, more deadly than the enemy's bullets. Antiseptic surgery has banished this disease, and not one doctor in a hundred—yes, not one in a thousand—of the present generation has ever seen hospital gangrene. Tuberculosis may just as well, though not so quickly, be banished likewise. It is estimated that one person in every four who are born will some time have this disease in some one of its many forms, and that one in every seven human beings who come into this world will die of it. In the United States alone 450 persons die every day of tuberculosis, 19 every hour, 1 every three minutes. In the half hour I shall occupy your attention, ten fellow-mortals will succumb to this wholly unnecessary and preventable disease. The annual march to the grave of this great procession of more than *160,000 men, women and children is a sacrifice to the ignorance, superstition, and apathy of the entire population.

*In New York City, where the most accurate records are kept, the annual death rate was (U. S. Census, 1890) 391.75 for each 100,000 of population. If the rate all over the United States were the same, the deaths from consumption would amount to 276,225 each year.

In the four years of the Civil War the North lost 97,000 men in battle and 184,000 more from disease. During the years 1896 and 1897, more than 320,000 persons died of tuberculosis in the United States. Suppose this country were engaged in a war with some foreign power in which 160,000 soldiers were killed every year; suppose that 2,667 of the killed were from Chicago alone, and suppose that five million soldiers were continually in the field and this were to continue year after year, would any sacrifice of money or men be considered too great to stop the slaughter? Yet we are carrying on such a war and when the medical profession asks that martial law be declared that we may the better overcome and destroy the enemy it is met with the open opposition of the people it would benefit for fear that business will be injured or personal liberty curtailed. Suppose we take the lowest estimate of those dying of pulmonary tuberculosis alone as 100,000. If we could stamp out this disease these hundred thousand people would at a very low estimate live ten years longer and this would add one million years to the sum total of human life. If we estimate the average earning capacity of these people at $300 a year we have the sum of three hundred million dollars lost annually to the progress of the country. Each patient is helpless an average of six months before death, and during that time requires the services of at least one person, thus taking from productive labor the time of fifty thousand more people. So that we may with safety estimate that this disease costs the United States annually 160,000 lives and five hundred million dollars in money.

In single file this procession would be 100 miles long,—one hundred miles of shrouded figures marching to the grave from January to December and the last grave scarcely covered before the ceaseless stream of recruits for the new year begins.

This amount of money would duplicate the battleship Maine twice every week or build and equip one hundred such vessels each year. One fifth of this vast sum would be sufficient to drive this enemy from our country with no possibility that it could ever again get a foothold within our borders.

This government is spending one million dollars a day to free the inhabitants of Cuba, where there may be a million people struggling for freedom, while five millions of our own people are battling for life against a foe more deadly, more implacable and a thousand times more powerful than Spain, and the government is not spending a dollar in their defense.

Since I have said so much about this enemy, perhaps it will not be out of place to tell you the plan of warfare by which this dread destroyer may be overthrown. The cause of the disease is a micro-organism—a plant closely allied to the mushrooms and toad-stools—so small that 25,000 of them might be laid side by side in the space of an inch. The material expectorated by persons suffering from tuberculosis of the lungs swarms with millions of these tiny plants, and if this material is allowed to fall on the ground and become dry it will rise with the dust or be blown by the wind and lodge in the nostrils or on the food of other persons, and in this way gain access to the stomach or lungs, where it may set up the disease. Fortunately, it cannot gain access through a perfectly healthy mucous mem-

brane into a perfectly healthy body. If it could do so, it would in all probability have long since exterminated the human race. In order that it may gain entrance, the door must be opened for it by a cold or a bronchitis or some slight injury to the mucous membrane. Even when it has succeeded in effecting an entrance, it must do battle with a standing army of soldiers in the persons of the white blood corpuscles before its work of destruction can begin, and in the majority of cases it is vanquished even here.

Every woman who goes upon the street with trailing skirts, sweeps up this death laden filth, carries it home where in dark closets it can dry and get in the best condition for conveyance to another victim. The first time the dress is again worn or shaken the deadly contagion gains access to her own body or perhaps to the body of one of her children. A few months later the news goes about that the mother is down with consumption or a child has spinal disease and is made an invalid for life, or another has hip disease or knee joint disease and will be a cripple as long as it lives. Then the good people will say that Providence, in its inscrutable wisdom, has seen fit to afflict this family for its own good. But to the doctor there is nothing mysterious about it; he knows that some one nearer than Providence has sown the seed on fertile ground and that Death is the reaper who will gather the harvest. He knows too that it will be easier for the government to prevent this infectious material from reaching the ground than to prevent women from gathering it up as long as that unreasoning despot, the god or goddess of fashion, shall decree that skirts shall sweep the ground. Now if all the sputum expectorated by the five million people who have this disease could be retained on paper or cloths and burned before it could become dry, no more people would get consumption, and when these were all cured or had died the disease would be practically exterminated. At the end of twenty-five years there would not be one hundred cases of tuberculosis in the whole United States. But with the seeds of tuberculosis constantly being sown broadcast, on the streets, in public conveyances and public places and in private houses there is no danger of the supply of patients becoming exhausted. When the government takes up the subject with the same energy it goes to war and prevents the sowing of the seeds of disease, then and not till then will we cease to reap this frightful harvest of death and the burial grounds will be robbed of one hundred and sixty thousand victims a year.

The governments of the earth establish and maintain schools for the education of men to fight their battles against human enemies on sea and land, and legislatures levy taxes and vote money with a free hand for such purposes. At great expense the governments maintain means for defensive and offensive operations and men to point out the best means of defense and offense against each other, while but few of them furnish either men or money to make war against enemies common to them all.

Man's microscopic enemies are so potent for evil that they should have the earnest consideration of every community, but they are completely ignored by all but the medical profession. In fighting against disease we are fighting the battles of the world and of humanity, not only for the present but for all time to come.

When the machinery of this government is once set in motion toward the conquest of the preventable diseases, when war is declared against disease —a holy war in which all nations might join—then, and not till then, will this great procession to the tomb be broken up and each one of the white-robed throng be spared to many years of useful life and happiness and the shadow of mourning will be dispelled from a hundred thousand homes.

The Flag of Our Country.

O flag of our country, bequeathed by our sires!
What love it enkindles, what work it inspires,
What hope for the future, what pride in the past!
O emblem of liberty, long may it last!

Of war-battered fortress and bravely-scaled peak,
Of battle historic, its mute folds would speak,
Of strong-moving column, of flower-strewn grave,
O emblem of liberty, voice of the brave!

In the North and the South, the East and the West,
On live hero's standard and dead hero's breast,
O'er heads of the children, the heroes to be,
O emblem of liberty, flag of the free!

Long may it wave over the land it has won,
A gift from our fathers, through noble deeds done,
A trust to our children — Oh, may it impart
Fresh love for the noble and true in each heart.

A gift to the children, the nation, the world,
A banner of progress o'er true hearts unfurled,
A plea to our manhood, a trust from the grave,
O emblem of liberty, long may it wave!

—*F. H. Sweet in S. S. Visitor.*

A new commission for studying the labor question has been devised, to consist of five members of the senate, to be appointed by the vice-president; five members of the house of representatives, to be appointed by the speaker, and nine other persons representing the different industries, to be appointed by the president. We have no confidence whatever in any such commission, because we have no confidence that it will be constituted of men best qualified for studying immigration, labor, agriculture, manufacturing, and above all the tariff. A few years ago a commission was appointed to consider the question of the tariff, in its economical and general bearings. This commission reported in favor of a reduction of twenty per cent. on imports. The result was that congress immediately created another tariff, raising tariff on imports still higher. However, we are steadily approaching the time when the almighty power at Washington will not be the almighty lobby that stands for protected industry, but will be the industrious people of America themselves. The twentieth century will increase the force and power of industrial organizations and lessen that of political. This we sincerely believe; and let all the people say, amen.

When Nature made the bluebird she wished to propitiate both the earth and sky, so she gave him the color of one on his back and the hue of the other on his breast, and ordained that his appearance in the spring should denote that the strife and war between these two elements was at an end. He is the peace harbinger; in him the celestial and the terrestial strike hands and are fast friends.

—*John Burroughs.*

The Study Table.

The Epistle to the Ephesians and to the Colossians.*

This commentary is a learned and valuable addition to English theological literature, although not especially lively even as commentaries go. As was to be expected, Ephesians is treated as a circular letter written to Gentile converts in the neighborhood of Colossea and Laodicea and is the epistle from Laodicia referred to in Col. 4.16. The present erroneous title is due to the fact that copies reached the Christian world generally from Ephesus. The author defends Pauline authorship. It certainly is not difficult to make out a case for this, and the examination is careful and detailed. The less important test of vocabulary is handled thoroughly; the more important matter of style receives less attention. Since on grounds of style alone the genuineness might be suspected, this neglect is a weak point in the defense. For most readers the case is well stated by Erasmus: "The style is so inharmonious with the rest of Paul's epistles that it might seem to be another's writing, did not the heart and native quality of Pauline thought certainly claim it for him." Even Dr. Abbott notes some apparent incongruities with Pauline thought. Some of these he leaves as differences, striking but not inconsistent. Other passages get an apologetic treatment which is not convincing. For example, 3.3–6 is to the effect that Christian revelation is the truth of salvation for Gentiles on equal terms with Jews. This mystery was revealed to His "holy apostles and prophets," Paul (8) being the special person charged to preach this to the Gentiles. This sounds like the misconception of a later time, less conscious of differences between Paul and other apostles, and looking back upon them all as a collective and venerated body. Certainly "holy apostles" strikes us with suspicion. Dr. Abbott finds no difficulty; no clergyman, he says, is restrained by delicacy from speaking of "reverend brethren." Well, it is perhaps asking too much to bid an ecclesiastic imagine a generation when his order did not exist. The other remarkable attribution of the doctrine of universalism to all the apostles "is met by the consideration that, notwithstanding the doubts which the other apostles at first entertained, they, afterwards fully accepted the doctrine as taught by St. Paul, Acts xv. Gal. ii. 7 ff." This consideration is, however, not entertained by us all. The second century Jewish Christians who persisted in living by the Jewish Law and who rejected the Apostle Paul must then have rejected all the apostles. Is this credible?

In the case of Colossians the objections to Pauline authorship borrowed from a scientific determination of Pauline theology are not met. For the passages 1.20 and 2.15 these objections are not seriously considered. One notes here also a disposition to determine the meaning by the aid of certain general notions about Paul's thought prevailing in the church. This is not a critical or philological method. The commentary is overloaded with discussions of views offered by more ancient commentators, who were more distinctly guided by such prepossessions. It is surely possible to limit one's self more strictly to the text, and arrive more clearly and directly at the meaning from the passage itself.

To ascertain Dr. Abbott's decisions has cost me at times an effort which I grudge. No commentary is welcome which does not give a paraphrase. Certainly without a paraphrase no exegete can do justice to his own view. FRANCIS A. CHRISTIE.

*THE EPISTLES TO THE EPHESIANS AND TO THE COLOSSIANS.—T. K. Abbott and Dr. DeLitt. New York: Scribner's Sons, 1897. (*The International Critical Commentary*), pp. lxv. 315.

Philology of the Gospels.*

The general intention of this book is to prove by a philological argument the early origin of the gospels; to date Luke from 56 or 60 A. D., and the others a little later, even John, possibly, before the destruction of Jerusalem. The whole argument for the last named opinion is from the verb "is" in John, v: 2: "Now there *is* at Jerusalem," etc. Much virtue in an "is" if it can bear so much weight as this! Professor Blass is not confident, especially when he considers that the verb is "was" in many ancient versions. The argument as a whole is one that appeals exclusively to the trained philologist. For ourselves, it only introduces new elements of doubt into the question of the gospel origins. To many it will give an idea of the corruption of the text which they never had before, and assure them that if the New Testament was intended as a special revelation to mankind, the manner of its issue is astoundingly confusing or malign. A divine origin is suggested only by the *infinite* incompetence of the originator for the task in hand.

A history of the rise and progress of liberalism inside the evangelical churches would make interesting reading; at least to some of us. The movement began about 1860, and it has been swelling its tide ever since. At last even heresy trials are growing unpopular—perhaps dangerous. The headquarters of independent thinking are the theological seminaries. And there is hardly a professor left who is not suspected of what they call leanings toward liberalism. Professor Harris of Andover has published the broadest sort of broad-churchism; giving up the doctrines heretofore held to be absolutely vital to the evangelical faith. Professor Briggs, is followed by Professor McGiffert, in the same seminary, with a volume which the leaders of orthodoxy denounce as false and subversive of the Christian faith. Professor Briggs was put on trial, and the church was rent with factional opposition, or support, for years. But at the late meeting of the Assembly it was voted not to put on trial Mr. McGiffert. On the contrary, the vote stands: "The Assembly, in the spirit of kindness, no less than in devotion to truth, counsels Professor McGiffert to reconsider the questionable views set forth in his book; and if he cannot conform his views to the teachings of the standards of the church, then peaceably to withdraw." By all means let a man be honest to himself, and to the world. If he cannot any longer consistently preach the Westminster doctrines, let him say so. It would be better to preach one's honest convictions from a stump than get $10,000 a year for preaching what are not honest convictions inside the churches. The world is growing wider and larger for men of free thought. E. P. P.

*PHILOLOGY OF THE GOSPELS.—By Frederich Blass, Professor of Classical Philology in the University of Halle, Wittenberg. London: Macmillan & Co., 1898; Macmillan Co., New York. Cloth. 12mo. $1.75.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Heaven is a height to which men climb on the deeds of this life.
MON.—The lesson returns and returns that we must all march to success over a difficult path.
TUES.—Work is the prelude, at least, of all happiness.
WED.—The times which we call "hard" are for the most part fullest of that which most shapes and equips manhood.
THURS.—Love of man grows by using that love.
FRI—The lamp of obedience is the Sun, which the scene awaits.
SAT.—Happy he whose ear can from the noises of the world separate the whisper which asks him to be a soldier for mankind.

—*David Swing.*

Enough.

From a cleft in a rock a harebell grew,
And gathered of rain, and sunshine, and dew,
Its measure of life, in its cup of blue.

In a cabin, out in a western wild,
A maiden bent over her work, and smiled,
For the old, old story her heart beguiled.

The world is wide; but a bit of its earth,
In the cleft of the rock, gave beauty birth
And nourishment meet for its own sweet worth.

The world is wide, but the maiden well knew
No heart in it all was more fond and true
Than the one that her troth was plighted to.

—*Maria W. Jones.*

Three Cradles.

"Tell us about the cradle, grandmamma. Was it really here when you were a little girl? And who had it first?"

"I don't know who had it first, because I did not know whether or not your long-time-ago Grandmother Elinor, who brought it from England, had it made new for her own first baby, or whether some grandmother even back of her owned it still earlier. But this we do know,—that, when she came over with her good husband in the 'Elizabeth and Ann,' she brought with her this cradle. It was full of sheets and pillow-cases, packed before she left her pleasant home in the parish of Islesworth, on the Thames River."

Then grandmamma's eyes grew serious, as she talked to the girls of the many closely capped little babies that had rested in the capacious bosom of the old cradle. To the earnest men and women who came over the ocean in answer to a solemn call life seemed so grave a trust that even the little babies must be taught renunciation and self-control. These mothers had no time for bordering the tiny pillows with soft lace or for fastening dainty ribbons to the coverlet. But they loved their babies just as Lura and Rose were loved.

"But, if they were poor, grandmamma, how could they have such a beautiful cradle, that could last so many, many years? To be sure, I never saw many cradles; but isn't this really the most beautiful one you ever saw? Of course, it is heavy and queer; but it is handsome, for all that."

"The handsomest cradle that I ever saw," said grandmamma, smiling, "is the one presented by the city of Naples to the beautiful Queen Marguerite. That I saw in one of the Italian palaces twenty-five years ago. What would you think of a cradle all made of tortoise-shell and mother-of-pearl, with lovely bits of pink coral set here and there?"

"Oh, my, grandmamma! Did it really?"

"Yes; and for a bordering there were set all round the edge thirty large, beautiful cameos, just like the one I wore as a breastpin in that portrait down stairs. And on each cameo was cut by an artist the head of a little baby. I remember that I thought nothing could be prettier than those lovely heads."

"Did it rock just like this one, grandmamma?" asked Lura.

"No, it is shaped like a shell, and swung on carved supports by wide Roman ribbons, tied in loose knots and loops; and at the head stands the figure of a white angel, bending over the satin pillows where the head of a little prince might rest."

The girls drew long breaths of admiration; and Rose asked, "And did the prince really sleep there ever?"

"That I do not know," said grandmamma. "But if it has never been used, then, with all its jewels, it is not so precious as this of ours that can suggest so many true stories of the past. And that reminds me. Shall I tell you of one more cradle that I have seen?"

Of course, the girls were eager for anything like a story; and grandmamma went on, just glancing at the clock:—

"The third cradle wasn't a cradle at all, my dears: it was just an old soap-box that somebody had mounted on rude rockers. It stood in the doorway of a tumble-down house, next to a beer-shop, in a street where I went once. It had straw in the bottom; and you couldn't possibly have sat down in that, Rose, even with your feet hanging over. But it held as dear and sweet a baby as ever I saw in my life. His little fat hands grasped the sides tightly; and every time the box tipped on its shaky rockers he crowed with a gurgle of absolute delight. Such a dear baby, and such a pretty picture! There isn't one baby head among all the cameos of the Italian cradle with such lovely dimpled shoulders and such a rosebud mouth and such big, happy eyes as he had."

Just then the clock struck, and the girls knew they must run home. They rose slowly; and Rose said, "You could tell us more about the cradles, I know, if we could only stay longer."

"No, not much more," said grandmamma. "But I can tell you this: there isn t a mother in the land who wouldn't say that the old soap-box with the baby in it was far more beautiful than the most magnificent cradle of the greatest prince on earth, if it were empty and set alone by itself in the show-rooms of a palace for visitors to wonder at."

Then the girls hurried on their coats and hats, and ran home, just as mamma was beginning to wonder when they would come.—*The Christian Register.*

My Ships.

Alas! the gallant ships, that sailed
On blind Adventure's errand sent,
Howe'er they laid their courses, failed
To reach the haven of Content.

And of my ventures, those alone
Which Love had freighted, safely sped,
Seeking a good beyond my own,
By clear-eyed Duty piloted.

—*J. G. Whittier.*

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The Liberal Field.

"The World is my Country; To do good is my Religion."

ENGLAND.—The following is the printed basis of a new society recently organized at Birmingham, England, under the name of "The Spiritual Fellowship." It is another straw that indicates whither the current is tending. The intelligent and the loving everywhere are groping for a profound bond of union among worshipers, a deeper basis for religious coöperation.

Aims.—To awaken the spiritual nature in those to whom existing religious organizations do not appeal, and to cultivate the spiritual life in fellowship.

To endeavor to promote harmony and union among religious workers by fostering friendly relations, wherever possible, and by emphasizing elements of agreement in all religious faiths.

To work for a social state, based upon coöperation as against competition, and international arbitration as against warfare, and to help to secure conditions of life conducive thereto, without confining such assistance to any one method, or encouraging a party spirit.

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Helping others to form centres of work.

Seeking to work in other religious or social organizations, and inviting other religious or ethical workers to explain their beliefs and aims.

Membership.—The fellowship is open to all who, after inquiry, feel themselves in harmony with its aims and methods of work.

No profession of faith is required, and no rules have been formulated.

ALL SOULS CHURCH, CHICAGO.—The following from the Midsummer Announcement is reproduced here for the benefit of those of our readers who have been in the habit for many years of appropriating such suggestions as are available from these programs and making them operative in other places and in many ways. The study classes of All Souls Church, Chicago, are strengthened in the knowledge that their fellow-students are widely scattered:

VACATION READING LISTS FOR STUDY CLASSES.

NOVEL SECTION.—FIFTEENTH SEASON.

MRS. A. L. KELLY, MR. DAVID S. GEAR, } Managers.

After a twelve-years' circuit among the great novels and novelists of the world, we return again this year to the study of the greatest novelist in his greatest novel, Victor Hugo, in "Les Miserables." By unanimous vote the members of last year's class have accepted the cordial invitation of the Literary Section of the Oakland Club to merge our interest with theirs, fuse the two classes, and together work in searching literature for helps to live. The section will meet as usual on alternate Monday evenings, beginning October 3d, but instead of meeting in the parlors of the church the sessions will be held at the Oakland Club Hall, corner Oakland and Ellis avenue, two blocks east of the old place of meeting.

It is a great summer's work to read the mountainous work of "Les Miserables," and this is the indispensable thing to be done in the way of preparation for the winter's work of this class. Only those who come from the *fresh* reading of this book, no matter how many times they have read it before, can intelligently enter the class. Having done this, nothing else is *indispensable.* But the recent letters of Victor Hugo, just published by the Houghton-Mifflin House, in two volumes, will prove delightful reading, and will throw many side lights on the subject. Read, if possible, a life of the author. Alfred Barbou's is available in English. For special criticism on "Les Miserables" abundant references will be found in Poole's Index of Periodical Literature, made available in the Chicago Public Library. Swinburne, of all English writers, seems to have given most careful and appreciative study to Victor Hugo and his work, and his reviews may well be sought for. Dowden, in his "Studies in Literature," has an essay on the Poetry of Victor Hugo. Read as deeply into the poetry and the romances of Victor Hugo as available. The most available English edition of the novels seems to be the Little & Brown edition, in fourteen volumes. A cheap edition of Hugo's poems, with a brief life, edited by Henry Llewellyn Williams, is published by Hurst & Co., New York. Hugo's work on Shakespeare, translated by Melville B. Anderson, is published in one volume by C. McClurg & Co., Chicago. It is stimulating reading.

PHILOSOPHY SECTION.—FOURTEENTH SEASON.

MRS. D. M. LORD, Manager.

"Science seeking the true, the thirst of thought,—the torment and the happiness of man; the lower life aspiring to the higher."—VICTOR HUGO.

The second volume of Andrew D. White's "History of the Warfare of Science with Theology in Christendom" will enlist the attention of this class for the next year. The profitable study of the first volume last year warrants the continuation of the study into this year, and the hope that the large attendance will be sustained. The reading of the lesson assigned for each evening is the assumed condition of attendance. Only those who read the book can profit by the discussion. The essential facts are in the book, not in the discussion. The special topics, "From Miracles to Medicine," "From Fetich to Hygiene," "From Demoniacal Possession to Insanity," "From Diabolism to Hysteria," "From Bible to Comparative Philology," "From the Dead Sea Legend to Comparative Mythology," "From Leviticus to Political Economy," "From the Divine Oracles to the Higher Criticism," suggest the line of collateral reading that will be profitable. Abundant reference to the same appear in the chapters themselves.

The meetings of this section will be held as usual on the alternate Monday evenings in the church, beginning October 10th.

BROWNING SECTION.—SIXTEENTH SEASON.

MRS. L. BISBEE, Manager.

"Man cannot live by bread alone. Give up the poets, and you give up civilization. There comes an hour when the human race is compelled to reckon with Shakespeare the actor, and with Isaiah the beggar."—VICTOR HUGO.

This was the first Browning class started in Chicago, one of the very earliest outside of college circles, started in America. It always goes on. Next year it will meet as usual on alternate Tuesday evenings, beginning October 4th. The first half of each evening will be given to a study of the "Inn Album" and "Pacchiarotto," the last half to a continuation of the dramas, "Luria," "A Soul's Tragedy," and "Strafford."

It is not well to read much about Browning until after you have read considerable of him. No modern poet has been so commented upon. There is abundant interpretive matter, but having the Berdoe Browning Cyclopædia, the Life and Letters of Robert Browning by Mrs. Southerland Orr, the London Browning Society Papers in thirteen parts, and the Boston Browning Society Papers, one of the most recent and richest of the helps to Browning readers, you have a fine Browning library. The wonderful Houghton-Mifflin Cambridge edition, complete works in one volume, has found a rival in the Macmillan two-volume edition, which, all in all, is perhaps the most desirable cheap form in which Mr. Browning's complete works are now obtainable.

EMERSON SECTION.—THIRTEENTH SEASON.

MISS PAULINE LIBERMAN, Manager.

"All sanitary purification begins by opening the windows wide. Let us open wide all intellects, let us supply souls with air."—VICTOR HUGO.

After three years' digression into Goethe fields, this section returns to its first love, and will concern itself during the season, meeting on alternate Tuesday evenings, beginning October 11th, with the volume entitled "Society and Solitude." The last notable essay on Emerson is found in the recently published volume John Hay Chapman, published by Charles Scribner & Co. This volume contains also an essay on Robert Browning, but the time has gone by when the intelligent reader needs look

for helps to understand Emerson outside Emerson's own pages. If you have not yet read Cabot's "Memoir of Ralph Waldo Emerson," in two volumes, this summer is a good time to do it. Lowell, Stedman, Morley, Mathew Arnold, John Burroughs, and Tyndall have great essays on Emerson which are within easy reach.

CLASSES IN RELIGION.

"Just as the whole sea is salt, the whole Bible is poetry."—VICTOR HUGO.

Tuesdays at 10 A.M., Saturdays 8 P.M., Sundays (in the Mexicana Building) 10 A.M., Mr. Jones will conduct classes in the study of the literature of the Hebrews, all of them covering essentially the same ground in order to secure the attendance of a larger number. He will follow as an outline John W. Chadwick's "The Books of the Bible in the Order in Which They Were Written," using when practicable, as collateral help, Prof. R. G. Moulton's "The Modern Reader's Bible," which beautiful little volumes are heartily recommended as vacation companions. They present the old Bible books as fresh classics.

ALL SOULS SCHOOL IN RELIGION.

"The future presses. To-morrow cannot wait. Humanity has not a minute to lose."—VICTOR HUGO.

It is proposed to try the experiment of a Saturday School in Religion, beginning the first Saturday in October, to be held from 10 A.M. to 12 M. This is designed to take the place of the necessarily hurried, poorly attended and inadequately disciplined Sunday School system in all churches. It is hoped that it will secure the quiet and dignified attention of mothers, and leave the children to their fathers and to the church on Sunday morning. Mrs. Henry L. Frank, 1608 Prairie avenue, has consented to conduct the adult class of this school. The course of study will be that suggested in preceding announcement. Mr. Jones' Tuesday morning and Saturday evening classes being conducted as normal classes for the Sunday School. An inauguration fund of one hundred dollars has been raised, and the thoughtful consideration of parents is solicited in the interest of this experiment in a field sadly neglected by such. For prospectus, enrollment blanks, and further particulars, apply to

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NOTES.

All the Study classes will be led by Mr. Jones. The business condition of admission to the Monday and Tuesday classes will be two dollars a year to any one of the classes for the season; five dollars to all of them. The moral condition is the unwritten pledge of doing the prescribed minimum reading at home.

An available bibliography on Ralph Waldo Emerson and Robert Browning can be found on page 14 of Mr. Jones' syllabus to the University of Chicago Extension course on "Prophets of Modern Literature."

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